

# Did the Early Church Believe that Christ Abolished His Father Law?

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If the early church taught that God's law was no longer applicable in their lives, they would have been disobeying Christ who stated that we are to live by every word of God (Mt. 4:4). If we believe it is alright to disobey God's word, we cannot claim to be a follower of Christ who teaches us to obey God.

Christ taught that obedience to his Father's commandments was essential to everlasting life (Mk. 10:17-22). He didn't do away with these commands, rather he fulfilled the sacrificial law (Mt. 5:17; Rom. 8:3-4; Heb. 13:8).

In Acts 5:32, we see the early church understood God's Holy Spirit was given to those who desired to obey every word of God. Those who believe they don't have to obey God's law will have to repent of this error if they want to inherit everlasting life (Mt. 19:17; Rom. 2:26-27).

\* When Almighty God first gathered His people Israel, He established them as a nation led by the Angel of Yahovah, under the authority of God, the Father (Ex. 14:19; 23:20; Isa. 63:9; 1Cor. 10:4). At Sinai, Israel was given God's law, commandments, statutes, judgments, and ordinances, as part of the system under which they would function as His people (Ex. 19, 20). Included in the law of God are commandments and judgments concerning crime and punishment that were observed and executed by the Israelites under Moses, and later, under the judges (Ex. 21-23). This system was a theocracy, that is, a nation governed by God through the Angel of Yahovah, and administered through a human priesthood and judges (Ex. 18:17-26).

Almighty God does not establish law and commandments by whim (Ps. 19:7; 119:151; Jas. 1:22). He is perfect and eternal, hence His words and actions are deliberate, perfect and eternal, therefore His divine law and commandments are deliberate, perfect and eternal (De. 32:4; 2Ki. 17:37; Ps. 105:8; 119:44; Rom. 16:26).

The fact is God's people walked according to His law prior to Israel's slavery in Egypt and the giving of the law at Mt. Sinai subsequent to their exodus (Gen. 5:22; 6:9). Abraham, for example, was instructed to teach his children in righteousness and justice and to keep the way of the Lord (Gen. 18:19). His descendants include all Israel who will eventually become too great to number – like the sand of the sea, for this also comprises all spiritual offspring according to the promise of God (Gen. 32:12; Ps. 103:20-22; Gal. 3:26-29).

Unfortunately, ancient Israel was influenced by the nations around them and their pagan-based systems of government. This led to Israel's desire to have a human king over them rather than the Anointed of God - the Angel of Yahovah. Before granting Israel's wish for a human king, they were informed by God through the prophets that a king would introduce many negative and burdensome changes (1Sam. 8:1-22), some of which were contrary to the law of God. Their decision would ultimately lead to Israel's rebellion and subsequent capture, imprisonment, and disbursement under the hands of their enemies.

Within the second covenant system, those who constitute the servants of God are not determined by nationality or ancestry, rather, the congregation of God is determined by God's calling and election (Mk. 16:15; Gal. 3:26-29). Now each chosen individual is a priest who carries the personal responsibility of administering the will of God in their own lives, in a world we are not to be a part of (1Pe. 2:9; Rev.

1:5; 5:10). Therefore, the body of Christ or church of God includes people from many nations, languages, and regions (Rev. 5:9; 7:9). Consequently, God's servants recognize Jesus Christ as the Head of the church and king of kings, but as a people we are no longer a physical theocracy whose members are determined by ancestral lineage (Gal. 3:26-29).

However, as mentioned previously, all of mankind is now governed by a system that runs contrary to many of God's laws. This makes it very difficult to fully administer certain aspects of God's law pertaining to governance, which would include certain legal judgments (i.e. Nu. 35:16-21; Lev. 20:27; Lev. 24:13-16; Deut. 13:6-10; Deut. 21:18-21; Deut. 22:13-29).

Nonetheless, the spiritual principles behind the legislation and indeed, all of God's commandments still apply. It is only under Jesus Christ during the millennium (Rev. 20:4-6) that God's people will be able once again to fully administer all of God's laws, including judgments pertaining to crime and punishment. Until that time, God's servants apply His commandments while seeking to fulfill the spiritual principles of His laws wherever possible.

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor.11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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